

JAARGANG 2

Nummer 5

vipassanā-sāra

wat in het Nederlands Inzichts-bode betekent, is een uitgave van de Stichting Jonge Boeddhisten Nederland, met als doel de mensen die Vipassanā beoefenen van juiste en nuttige informatie te voorzien. Het blad richt zich vooral op de activiteiten van het Boeddhisties Meditatie Centrum te Amsterdam (Buddhavihara) en met name op de lezingen en leringen van de Most Venerable Mettaviharee.

In deze uitgave onder andere een kort stuk uit een interview van de Most Venerable Mettaviharee met een van de meditatoren, dit tijdens een meditatie-weekend onlangs te Brussel.

De Vipassanā-sāra wordt voornamelijk verspreid via de plaatsen waar wekelijks gemediteerd wordt, mochten mensen het thuisgestuurd willen hebben, bel dan even Buddhavihara of Aad.

De abonnementsprijs is fl 10,- per jaar. Je kunt je als abonnee opgeven door bovengenoemd bedrag te storten op bank- of gironummer van de S.J.B.N. onder vermelding van "Vip.sara".

Samenstelling van de redactie:

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Aad 030-888655

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Postgiro rnr. 52.32.118  
bank (ABN) 55.51.05.563

## buddhavihara

Het beheer van het Boeddhisties Meditatie Centrum te Amsterdam is in handen van de Stichting Vipassanā Meditatie Centrum. Mensen die het Centrum en de activiteiten aldaar willen ondersteunen, kunnen een financiële bijdrage storten op:

Amrobank, Rozengracht 88 Amsterdam  
postgiro bank: 2391  
on account of rnr. 45.83.27.948 (Stichting Vipassana Meditatie Centrum - S.V.M.C.)

of: postbank rnr. 22.37.503 ten name van  
Stichting Vipassana Meditatie Centrum -  
S.V.M.C., Amsterdam.

## Mystic Visākha Day

by the Most Venerable Mettaviharee

Born into the nature under a Sala tree in Lumbini-grove on the border of the Sakyan kingdom as a son to king Suddhodana and queen Maya was prince Siddhattha, on the full moon-day of the sixth lunar month (Visākha).

The prince was growing up with good care and was well-trained in all arts concerning his future task as a king. When he was sixteen years old, it was organized that he married his cousin princess Bimba. They were happy to live their married life with as many entertainments in the mundane state as human beings can obtain.

At the age of twenty-nine prince Siddhattha was sure that he would be fettered after his wife gave birth to a child named prince Rahula. This caused him to make the decision to leave all worldly affairs behind and go forth as a mendicant monk in order to search for the truth without any bargaining and obligation. In this manner he lived a free life and practised meditation. One night, under the Bodhi-tree at Bodh-Gaya, after six years of searching, he discovered the true nature of all beings.

It was also on the full moon of the sixth lunar month when he was thirty-five years old, that he became Perfectly Enlightened as Buddha by turning the wheel of life out of samsāra (birth and death) stopping the roundabout of existence; this can be done by practising mindfulness on the fundamentals of Satipatthāna-meditation: body, sensations, mind and mind-objects.

The present ignorance is caused by the existence of craving and attachment to the five aggregates (body, sensations, perception, conditions and consciousness). The ignorance was affected by the *feeling* of these five aggregates.

The Buddha has made the discovery by naming the contact of things that come to us; by doing so, the *feeling* of the five aggregates does not exist anymore. Thus the suffering, the cause of suffering, the cessation of suffering and the path leading to the end of suffering clearly appeared to him simultaneously to merely naming the contact of things that come to us every moment. And ever since there has been no more conditioning and influence upon him anymore.

He was satisfied to have fulfilled the aim he had been looking for and fully understood that this can be practised by any man who is looking for the same goal.

With great compassion to mankind he decided to teach this practice to the world. And there were countless followers who discovered the same truth and they also attained the state of freedom - nirvāna.

Buddha conducted a ministry for forty-five years until the age of eighty when he passed away into everlasting nirvāna under a Sala tree at Kusinara, also on the full moon-day of the sixth lunar month of Visākha, 2530 years ago.

The mystic of Visākha tells us that the Buddha was born as a man and became enlightened as a man and also died as a man under a tree at the same time of the year. We can learn from these events that the Buddha earned his accomplishment from beginning to end in a very natural way without any material comfort but integrated with material and immaterial things. To this understanding, what we need for our real personal well-being and enlightenment is a natural life in the most simple way.

Visākha-pūjā may be the best moment to remind you again.

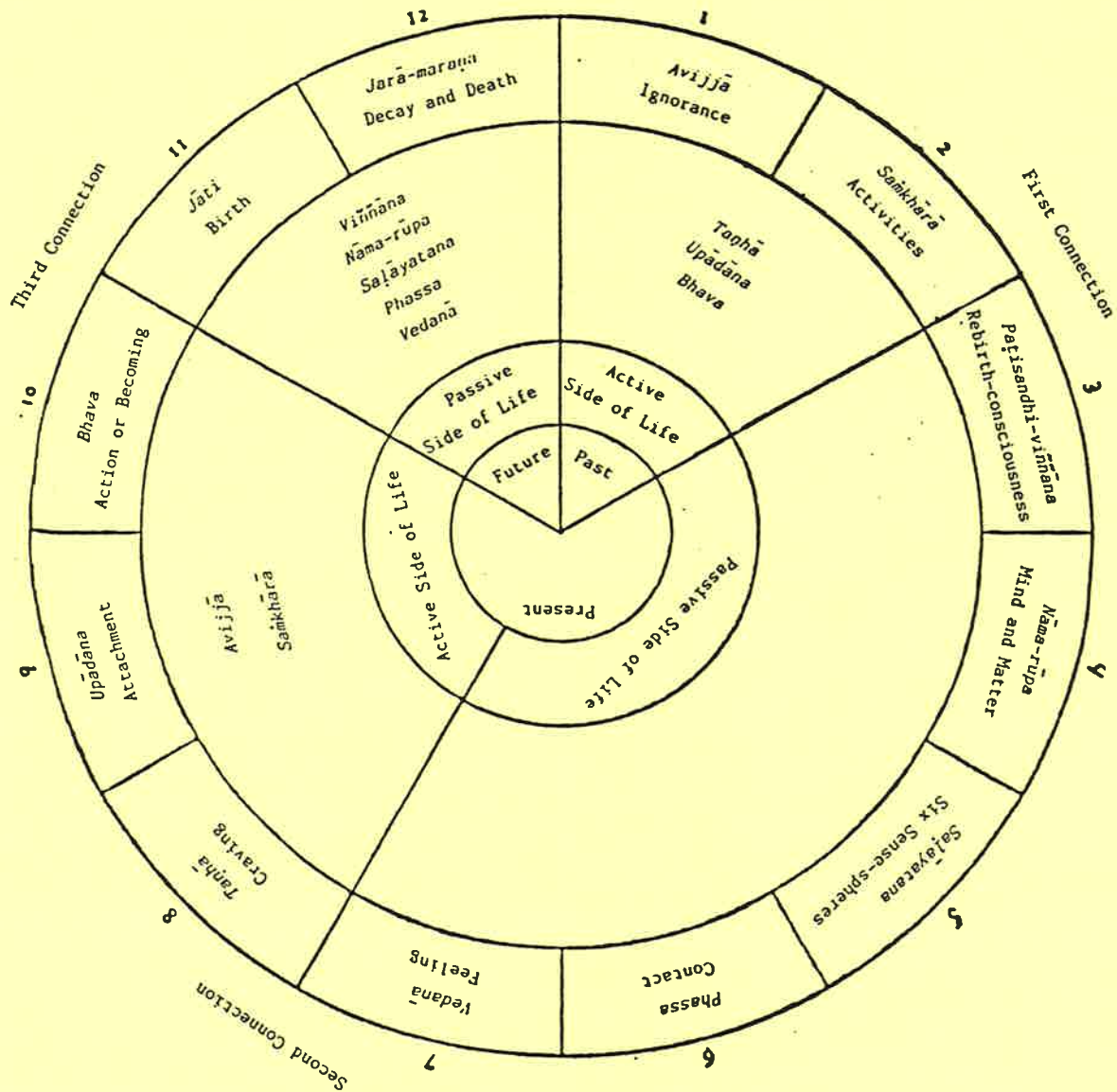
## BORN INTO PERFECT LIFE

by the Most Venerable Mettaviharee

With a good and true result, the practitioners of Vipassanā meditation will recognise the wheel of life from their insight-knowledge.

Afterwards they will turn it over to the wheel of Dhamma respectively:

# THE WHEEL OF LIFE



## 37 ENLIGHTENMENT STATES

### I. 4 FOUNDATIONS OF MINDFULNESS

mindfulness as regards to body  
 " " " " feeling  
 " " " " mind  
 " " " " mind-object

### II. 4 EXERTIONS

exertion to prevent (bad things)  
 " " overcome " "  
 " " develop (good things)  
 " " maintain " "

### III. 4 PATHS OF ACCOMPLISHMENT

path of accomplishment of inspiration  
 " " " " exertion  
 " " " " active thought  
 " " " " investigation

### IV. 5 CONTROLLING FACULTIES

faith  
 energy  
 mindfulness  
 concentration  
 reasoning

### V. 5 POWERS

5 controlling faculties working together

### VI. 7 FACTORS OF ENLIGHTENMENT

mindfulness  
 investigation of the truth  
 effort  
 zest  
 tranquillity  
 concentration  
 equanimity

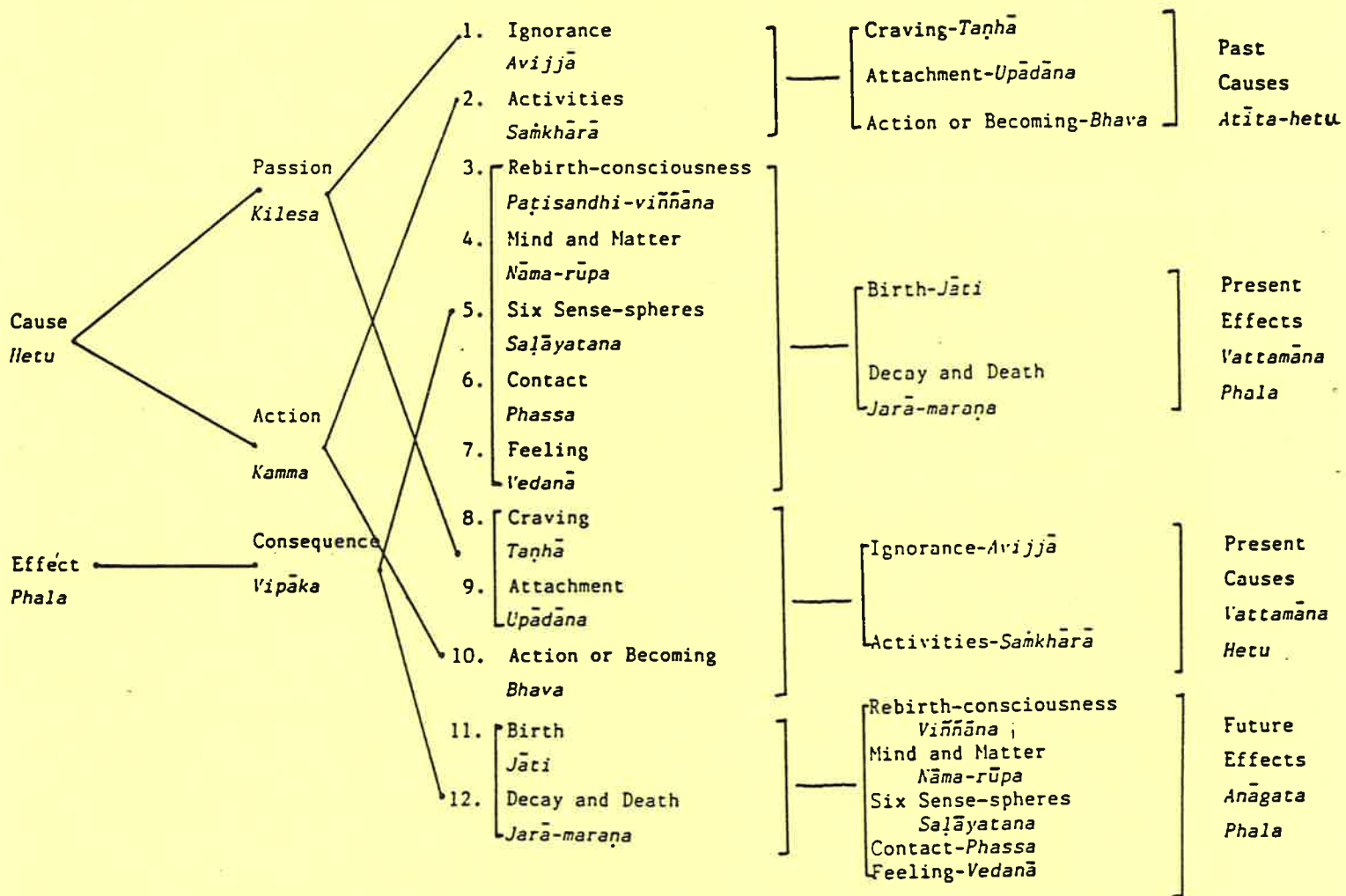
# VII. 8-FOLD PATH

right view  
 " thought  
 " speech  
 " action  
 " livelihood  
 " effort  
 " mindfulness  
 " concentration

# A. 8 SUPERNORMAL KNOWLEDGES

insight-knowledge  
 magical power made by mind  
 supra-normal power  
 clear-audience  
 penetration of the mind of others  
 remembrance of former existence(s)  
 clearvoyance  
 knowledge of exhaustion of the impurity of the outflow.

# PATICCA SAMUPPĀDA





## B. 7 GRADUAL PURIFICATIONS

1. purity of morality
2. " " mind
3. " " view
4. " because of transcending doubt
5. " because of knowledge and vision regarding path and not-path
6. purity because of knowledge and vision of the way of progress
7. purity because of knowledge and vision.

## C. 10 FACTORS OF BONDAGE WHICH ARE CUT BY SUPRAMUNDANE STATES

- |  |                              |
|--|------------------------------|
| 1. false view of individuality         | Streamwinner,                |
| 2. doubt                               | Once-Returner                |
| 3. adherence to rites or rituals       | (Sotāpanna, Sakadāgāmi)      |
| 4. sensual lust                        | Non-Returner                 |
| 5. repulsion                           | (Anāgāmi)                    |
| 6. attachment to the realm of form     |                              |
| 7. attachment to the realm of formless | Perfect Enlightener (Arahat) |
| 8. conceit                             |                              |
| 9. restlessness                        |                              |
| 10. ignorance                          |                              |

## BRIEF OBJECTS OF INSIGHT

6 Doors	What is Nāma	What is Rūpa	Where to observe	Why to observe there	How to be aware of it
Eye-door	Eye-consciousness	Visible Object	Eye-consciousness seeing	Wrong view exists there, it must be destroyed there	Be aware of Eye-consciousness - seeing
Ear-door	Ear-consciousness	Audible Object	Ear-consciousness hearing	Wrong view exists there, it must be destroyed there	Be aware of Ear-consciousness - hearing
Nose-door	Nose-consciousness	Odorous Object	Nose-consciousness smelling	Wrong view exists there, it must be destroyed there	Be aware of Nose-consciousness - smelling
Tongue-door	Tongue-consciousness	Sapid Object	Tongue-consciousness tasting	Wrong view exists there, it must be destroyed there	Be aware of Tongue-consciousness - tasting
Body-door	Body-consciousness	Tangible Object	Body-consciousness feeling	Wrong view exists there, it must be destroyed there	Be aware of Body-consciousness - feeling
Mind-door	Mind-consciousness	Mental Object, both mentally cognizable object and postures	Whatever object becomes predominant	Wrong view exists there, it must be destroyed there	Be aware of whatever object becomes predominant

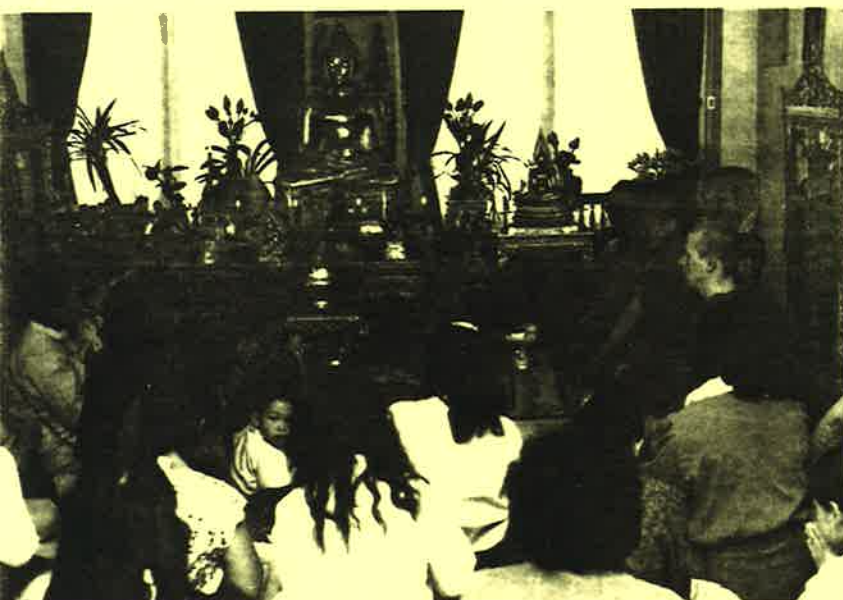
It will be convenient for meditators to understand and remember the objects that arise at the six doors and to observe them as foundations of insight development.



## V E S A K — V I S Ā K H A — P Ū J Ā

On Sunday May 10 there will be the celebration of the Vesak-ceremony in Buddhavihara. Vesak is the major buddhist ceremony and therefore it is an excellent occasion for people to take refuge to the Buddha, Dhamma and Sangha, take the five training-precepts (pañca-sīlāni) and thus become followers of the Buddha (upāsakas and upāsikās).

As in former years some students of the Most Venerable Mettaviharee will become followers of the Buddha in this way.



Celebration of Māgha-pūjā in Buddhavihara.

To your information:

Because of a journey abroad the Most Venerable Mettaviharee will not be present in Buddhavihara from May 22 until July 3. Buddhavihara is always open to visitors and people coming for buddhist practice, those wishing to see the Most Venerable Mettaviharee in person will have to take the above dates into consideration.

From now on the official way of addressing the Venerable Mettaviharee has become "Most Venerable", this according to the Theravāda buddhist tradition, in which a monk who has been ordained for more than twenty years and who is the head of a community, is addressed with "Most Venerable" in stead of "Venerable".

In conversation however one may stick to the old "Venerable" or "Sir" or the like.

### ACTIVITIES IN BUDDHAVIHARA THE PAST YEAR

During the past year there were many diverse activities in Buddhavihara, literally "Abode of the Enlightened One". Many people from different backgrounds came for spiritual practice, ranging from pūjā to Vipassanā meditation practice. Visitors are from many nationalities, such as Thai, Chinese, American and from all over Europe.

The pūjās or buddhist ceremonies are usually visited by a few hundred people, so that in fact on those occasions the premises are a bit too small. The meditation activities such as the weekends and monday-evenings are ususally attended to by 10 to 20 people, a not too big and quite loyal group.

Two courses are given in Buddhavihara, one is the course in the Thai language, mostly for Dutch people wishing to learn Thai, and the course in Abhidhamma or buddhist psychology, for people wishing to know more about or understand better the psychological aspects of the teaching of the Buddha. Both these courses will continue next year, seeing the interest taken in them.







## RETREATS

From Sunday October 18 until Wednesday 28 there will be an intensive Vipassanā meditation retreat under the guidance of the Most Ven. Mettaviharee. Location: Ossendrecht (the South of the Netherlands)

costs: approximately fl 40,- per day.

More detailed information will follow, also in the next Vipassanā sara.

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This year 1987 there will not be an intensive retreat in august!  
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• The intensive Vipassanā-meditation retreat of april 1987, held in Ossendrecht.

It might be a good idea to organize a one-month Vipassanā-retreat with the Most Ven. Mettaviharee in mid-winter instead of the summer as has been for the last three years.

If enough people have shown their interest in such a retreat - for january for instance - before the first of July, we could start working upon it.

Please send in the form below if you are interested.

-----  
name . . . . .  
address . . . . .  
postcode + city . . . . .

I am interested in attending the winter-retreat for . . . . . days, preferably in the period . . . . .



A meditation weekend in Buddhavihara, 1986.



## MEDITATIE - ACTIVITEITEN

### Amsterdam

Máandag 18.00 - 20.00 uur

adres: St. Pieterspoortsteeg 29

info: 020-264984

weekends: 31 juli / 1 en 2 augustus

tijden: vrijdag 20.00 uur

zaterdag 9.30 / 14.00 / 20.00 uur

zondag 9.30 / 14.00 uur

plaats: St. Pieterspoortsteeg 29

kosten: fl 75,- voor het gehele weekend + een eventuele vrijwillige bijdrage voor de leraar / het centrum. Overnachting kost fl 15,-.

Het is mogelijk om in Amsterdam te overnachten, in het centrum of bij een van de meditatoren, neem s.v.p. wel een eigen slaapzak mee.

*Beginners worden geacht het hele weekend mee te doen.*

In verband met een maximum aantal deelnemers kun je je beter tijdig aanmelden.

Info en aanmeldingen: Vipassanā Meditatie Centrum (Buddhavihara), tel. 020 - 264984

Aad Verboom 030 - 888655

### Groningen

dinsdag 20.00 - 22.00 uur

adres: "de Tuin", A'kerkhof Z.Z. 22

Info: Hein en Sandra, 050-417184

weekends: 22-23-24 mei, met Henk v. Voorst

tijden: vrijdag 20.00 uur

zaterdag 10.00 / 14.00 / 20.00 uur

zondag 10.00 / 14.00 uur

plaats: de Tuin

kosten: nog niet bekend.

### Utrecht

donderdag 20.00 - 22.00 uur

adres: Sterrenhof 9bis

Info: Henk tel. 030-520023

Aad 888655

### Tilburg

vrijdag 20.30 - 22.30 uur

adres: Dhammavihari, Hoefstraat 217

weekends: 3-4-5 juli, met de Most Venerable Mettaviharee

kosten: het meditatie-weekend kost fl 60,-, met 2 warme en broodmaaltijden fl 75,-.

Je kunt overnachten als je wilt.

Info en aanmeldingen: Dhammavihari,  
tel. 013-366570

### Leiden

dinsdag 19.15 - 21.15 uur

adres: Faljerilstraat 8

Info: Nel tel. 071-154862

Han 01719-17424

### Brussel

In Brussel supporters of the Most Ven. Mettaviharee have recently opened a new meditation-centre, where in the future the meditation-weekends will be held.

address: Rue de Livourne 148  
1050 Bruxelles  
tel. (09.32) 2.649.67.23

For information please contact:

Alain Theate, Rue Valduc 59

1160 Bruxelles, tel. 2.660.41.23

or: Pierfranco Alloa, 14 Rue Fauchille  
1150 Bruxelles, tel. 2.762.8161

(by preference between 18.00 - 20.00 hrs.)

